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HIS EMINENCE CARDINAL SATOLLI,
who presided at the Commencement.

CARDINALEM FRANCISCUM SATOLLI

NOSTRAE DOMINAE UNIVERSITAS

SALUTAT.*

ILLUSTRISSE ET EMINENTISSE :

Cur laetis nostrae resonant concentibus aedes?
 Undique cur inhiat densissima turba parentum?
 Cur hilaris iuvenum facies ridere videtur,
 Vel placido vultu sedent gaudentque magistri?
 Num quia finis adest anni, longique laboris
 Praemia prospiciunt, et tempora blanda quietis,
 An quia Christicolis grata obversatur imago
 Ante oculos, mentesque incedit mysticus horror?
 Mirantur, mirantur adhuc, TE PRAESIDE, Romam,
 Atque PII PAPAE credunt adstare ministrum.
 Nonne ducem quondam nostra in regione peritum
 Vidimus, et summo iam dignabamur honore?
 Hic vir adest iterum praeclarus nomine DOCTOR,
 Nec nati dubitant dilectum agnoscere PATREM,
 Quamvis purpureo decoratus munere PRINCEPS.
 Quae cum nos meminisse iuvat, clarissime PRAESUL,
 Dulcia gestimus profundere gaudia cordis.
 Carmina si tanto minime sint PRAESULE digna,
 PONTIFICIS SUMMI laudes celebrare licebit,
 Ignoscesque tuum PAPAE coniungere nomen.

Regnat in caelis Dominus, Deique
 Spiritus donis homines benignus
 Firmat ut Christi referat perennes
 Sponsa triumphos.

Quippe cui frustra minitantur hostes:
 Stat gubernator PIUS, et procellis
 Imperat ventisque agitata PETRI
 Cymba quiescit.

Vanuit Romae veteris senatus,
 Lumen et robur populi, at superstes
 Roma et aeterna sapiens in Urbe
 Curia floret.

Pontifex ecquid statuit sine illis?
 Cardines sancti merito vocantur,
 In quibus morum Fidei totus
 Volvitur orbis.

Qui vices Magni tenuit Leonis
 Intimus, PAPAE propior sacrique
 Particeps coetus socios et inter
 Eminent unus.

Qui prius lingua redolens Latina
 Inclitus vitae docuit supernas
 Res, scholarum iam studiis magister
 Praesidet ipse.

* Latin address of welcome to His Eminence Cardinal Satolli, read in Washington Hall, Wednesday, June 15, by Michael J. Shea.

Cum diu Nostrae Dominae patronus
Exstitit, mentis stimulans labores,
Publicum grati iuvenes rependent
Pignus amoris.

Hic Dei legem colimus beati,
Vera libertas populi virescit,
Et boni inter se sociare possunt
Foedere cives.

Hic enim crescunt pueri sub umbra
Crucis, hic artes etiam docentur
Optimas, hic et placido fruuntur
Munere pacis.

Nos quidem augusti memores PARENTIS,
Cum tibi grates agimus, precamur
Omnia in Christo renovare possit
PAPA, PIUS, REX.

Baccalaureate Sermon.*

REV. JOHN J. BURKE, A. B., '83, A. M., '86.

All the days of thy life have God in thy mind: and take heed that thou never consent to sin, nor transgress the commandments of the Lord, our God.—Tobias, iv., 6.



THESE words of advice, spoken by the elder Tobias to his son, are applicable to all people, and most appropriate to this occasion. The young Tobias was about to go on a journey from his home; and his pious father, fearing that he would never see him more, uttered words of wisdom and godly admonitions for his guidance on the journey of life.

Many of you, having completed your college course, will soon start on a journey from this home of religion, science and art. Some will never return. And I feel that I am but reiterating the admonitions of the Fathers and professors of this noble institution when I say to each one of you in the words of Tobias: "All the days of thy life have God in thy mind."

Few young men realize the importance of the duties, the greatness of the responsibilities they will be called on to assume when they leave their college home to enter upon the stern realities of life. Surrounded at college by religious teachers, moral companions and holy influences, they will enter a world, to a great extent, indifferent to religion, unmindful of morality and forgetful of God. For if there is one thing more than another characteristic of our time and country it is the gradual decline of faith and morals—the falling away from God, from God's teachings and from God's laws. A spirit of incredulity and viciousness pervades everywhere. Notwithstanding our boasted wide dif-

fusion of knowledge, crime is on the increase, irreligion is too often crowned with success, while much corruption appears in public places. The only hope we have of dealing with these, as with all other evils, lies in the eternal principles of religion.

The young man, especially the college young man, must be properly equipped to meet these evils. What better equipment can he have than a lively faith in God? What better advice can be given him than that of Tobias to his son? If ever mindful of this advice he will be a true Christian and a true man.

True manhood consists in a knowledge and mastery of self. The world to-day is sadly in need of men. We need true men, conscientious men, temperate men, courageous men; men who dare to do right because it is right and who are not swayed by the multitude; men who have God in their minds all the days of their lives; men who know themselves and who can master themselves.

Self-knowledge is an essential element of true manhood. A knowledge of himself is one of the first things to be acquired by man. Even the old Grecians understood this truth. One of their philosophers left us the maxim, "Know thyself;" while the Christian poet beautifully and truthfully tells us, "The proper study of mankind is man."

It does not require very much study for man to see that he is the greatest of God's creatures on this earth. God has given him dominion over all terrestrial beings. Why is man placed over all earthly creatures? What gives him this superiority? Is it his strength, his agility, or the acuteness of his senses? No. For in these qualities he is surpassed by many animals. Where then does this spue-

* Delivered Sunday, June 12, in the Church of the Sacred Heart, Notre Dame.

riority lie? In what does it consist? It lies in the intelligent and moral element which alone distinguishes man from the other creatures of God upon earth. He has reason which other mundane beings do not possess. Man is a rational creature. When we say he is a creature, we acknowledge a Creator. Yes, man is the work of God, who created him according to His own image and likeness.

God, in creating man, endowed him with an immortal spirit. Since man has an immortal soul destined to be happy or miserable for all eternity according to his works here, is he not most unreasonable who does not have God in his mind, but turning his back upon Him seeks his happiness in money, pleasure, drink or other worldly matters, and thus trades the soul for the body, the immortal for the mortal, heaven for the vile things of earth? This is one of the truths vividly impressed upon us by self-knowledge.

Man is also distinguished from other earthly creatures by the dignity of his nature. Standing erect and looking up to heaven, God wishes him to elevate his thoughts above the low and grovelling things of earth. He, who, imitating the animal, lives for temporal gratifications, for the satisfaction of his passions, lowers the dignity of his nature and degrades the image of God that is in him. "Seek ye, therefore, first the kingdom of God and His justice, and all these things shall be added unto you."

Man was not made for temporal things. The end and aim of his existence is to honor and glorify God. The world in league with Satan smiles upon and caresses in order to delude him, ensnare him and lead him away from his true end. Hence a study of self teaches the necessity of a guide to determine the goodness or badness of an action and prevent him from going astray. This guide is conscience.

Conscience—a true conscience—is the best thing a person can have. It is better than millions of dollars, better than a thousand fortunes. Conscience is that guide on the world's journey, that pilot on the voyage of life, which protects one's bark from being lost or from striking against the unseen rock.

Well do I remember that beautiful February morning in the year 1901—for February is a beautiful month under southern skies—when our vessel steamed slowly through the Strait of Messina. Some of us had risen early that we might see three active volcanoes within

twelve hours—Vesuvius, Stromboli and Aetna.

While alternately admiring Stromboli fast disappearing in the distance and Aetna just beginning to loom into prominence, my attention was suddenly attracted to a commotion on the vessel caused by a series of short jerks and turnings. The thought occurred, we must be in the whirlpool of Charybdis and in danger of being dashed against Scylla. Upon inquiry this was found to be the case. The rock Scylla on the Italian coast was pointed out.

In ancient times many a vessel was dashed by the mighty force of Charybdis against the deadly Scylla and everyone on board swallowed up by the awful deep. No wonder Grecian mythology considered Scylla and Charybdis two dreadful monsters which took their victims from every vessel passing through the Messina Strait. Notwithstanding our modern perfection in maritime matters, were it not for the watchful care of a skilful pilot there would still be danger of being dashed against the deadly Scylla.

Young men, along the voyage of life are many dangers, many shoals, many unseen rocks, many Scyllas. The Charybdis of passion is ever impelling the human bark towards the Scylla of destruction. A pilot is needed to keep it in the right channel. The Church and the Bible are guides or beacon lights; but our self-knowledge tells us that we need an inward monitor, a pilot on the bark. This internal guide is conscience.

Indifference to conscience leads to ruin. The embezzler who by taking small sums repeatedly became in time a great thief, a fugitive from justice and an enemy of God; the corrupt politician, who by overlooking the buying of a few votes went from bad to worse becoming an outcast and a synonym for all that is vile and low and mean; the dishonest business man whose fall was gradual but terrible; and the drunkard who said he could drink and leave it alone—all fell because they were indifferent to the voice of conscience warning them of the danger, because they were unmindful of the advice: "All the days of thy life have God in thy mind."

Fidelity to conscience leads to God. Conscience, rightly instructed, is the voice of God telling us what to do as right, what to avoid as wrong. It is our defence against our spiritual enemies. The trustworthy, the incorruptible, the true man is the man who follows the dictates of his conscience.

Conscience does not "make cowards of us all" except when we are indifferent to its voice. Obedience to conscience will make heroes of us all. A man of conscience is a man of character. A man of character will do his duty though the heavens fall. Fidelity to conscience is the natural consequence of self-knowledge; and self-knowledge is an essential element of true manhood.

Self-mastery is another element of true manhood. The greatest man is the one who can conquer himself. One of the old writers, comparing the life of Alexander the Great with that of Philip, his father, says that although Alexander had conquered almost the whole world still Philip was the greater conqueror of the two, because he could conquer himself.

The man who can conquer himself is a true hero. He who has his passions and appetites under control is a true man. Such a man practises the beautiful virtue of temperance and follows the advice given by St. Peter in the epistle of this Sunday: "Be sober and watch."

Sobriety and watchfulness are essential to self-mastery. Sobriety! beautiful virtue! necessary virtue! manly virtue! Beautiful in him who loves and practises it, because it beautifies and ennobles his character; beautiful in the home where it is practised, because there is no happiness, no peace, no religion where temperance is not loved, esteemed and cherished.

If you would have a clear brain, a healthy body, a bank account and a happy home master yourself, practise sobriety. Temperance is necessary for all, but especially for young men who are continually mingling with all classes and breathing the contaminating air of a sinful world. To them the question of temperance is a sacred, a momentous one. On the contrary the vice of intemperance is a sad, a diabolical one. It is sad in itself, diabolical in its results.

Of all the evils that befall our young men, of all the vices to which they are exposed, there is none that is more pernicious and disgusting in its realities, more destructive and terrible in its consequences, than the vice of intemperance. Of all sins it is the unapproachable chief. It stands head and shoulders above all others. Not because it is worse in itself than some other vices, but because of its consequences,—because of the pain and grief and shame and sin, of the

murders and suicides and crimes and divorces resulting from it.

On that dreadful day—that day of wrath—when the veil will be withdrawn from the bottomless pit and we will be permitted to gaze upon the poor, deluded victims suffering for all eternity on account of intemperance, then—and only then—will we have an idea of the enormity of this sin which causes multitudes of young men to be failures here and to fail hereafter to attain eternal happiness—our being's end and aim.

They failed because they did not know themselves. They failed because they were indifferent to the voice of conscience, because they did not have God in their minds and because they lost a mastery of themselves.

Watchfulness over ourselves will save us from this sin. "Be sober and watch." Watch your thoughts, words and acts. Watch where you go, what you do, and with whom you associate. Watch always. Eternal vigilance is the price of freedom from this vice. We are not Christians, we do not tread the path our Saviour trod, unless we lead lives of sobriety, lives of watchfulness, lives fashioned after His life.

Resolve to lead such lives always. Dedicate yourselves to God in your youth. Give Him the first fruits of your young manhood. First fruits are always the most acceptable. The first flowers of the spring are the most pleasing; the first vegetables of the year are the most palatable; and the firstlings of the flock are the choicest. So, too, our earliest years are the best, and should not be given to the world and its allurements but to God and His service.

God, at all times, seemed to manifest a special preference for young men. David was but a youth when chosen to be the means of delivering the people of God from the hands of their enemies. John the Baptist was a young man when God entrusted to him one of the greatest works ever confided to man; John the Apostle, though the youngest of the twelve, was the one specially loved by the Saviour. If we examine the lives of David and the two Johns we will find that the virtues which characterized them and rendered them specially dear to God were manliness, temperance and purity. God loves young men who are pure, temperate and manly. Live pure, temperate, noble lives.

A knowledge and mastery of self will tend to form such lives. Learn then to know

yourselves, your passions, your desires, your aspirations. Knowing yourselves, endeavor heroically to conquer yourselves. Christ, the ideal Man, is our model. By endeavoring to know and master ourselves, we conform our lives to His. In this does true manhood consist.

Be true men no matter what your vocation may be. If you embrace a business career be scrupulously fair and honest in all your dealings. Should you enter one of the professions be honorable and upright at all times. In case you go into politics endeavor to purify the ballot and infuse a moral tone into your fellows. Have high aims, noble aspirations. Aim higher than the acquisition of wealth or honors. Do not imagine that success in life is measured by great wealth or worldly honors, no matter how obtained. Aim to do right always, and your life will be a success though you die in obscurity.

The truly great are not always those who are constantly before the eyes of the public; nor are the truly happy those who have an abundance of the wealth, fame and honor of this world. The good alone are great. The good alone are happy. For if there is any true happiness, any real joy in this world, it certainly belongs to him whose conscience tells him that he tries to keep God's law, that he always has God in his mind.

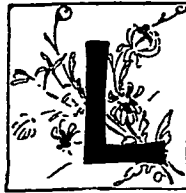
Work for God and humanity. Do not be of the number of those shallow-brained youth who think it is a sign of intellectual superiority to deny God's existence, to scoff at religion, to ignore morality and to decry all that leads to a better, a higher and a holier life. Always have God in your minds and you will do your duty under all circumstances. "Do your duty, that is best. Leave unto the Lord the rest." Your highest duty is to gain for yourselves life's greatest good and in return to confer this good upon others. Go about doing good like the Master. Cultivate your minds, practice virtue; love truth, justice and kindness. Do an act of kindness whenever possible.

Little words of kindness,
Little deeds of love,
Make this earth an Eden
Like the heaven above.

If each one of you will bear in mind and put into practice these few words of advice your life will be a successful, a noble, a manly and a happy one, while at its close heaven and its joys will brighten upon you, and you will long for the day when your fondest hopes will be realized and your self-sacrifice and perseverance—the results of self-knowledge and self-mastery—will receive the crown reserved for those who have practised the virtues characteristic of true Christianity and true manhood.

Some Thoughts for American Catholics.*

THE HON. CHARLES J. BONAPARTE.



LADIES AND GENTLEMEN:—
To consult the Oracle of Delphi was an expensive no less than a solemn proceeding. The Pythoness acted on sound business principles in fixing the price of her services; and, as she also dealt strictly on a spot cash basis, the happy pilgrim who left her august presence may have thought himself the richer in heavenly wisdom, but must have known himself a good deal the poorer in worldly dross. As some compensation he had thrown in, provided he took the trouble to read the inscription over the gate, a piece of good advice which differed widely in value from curbstone opinions and gratuitous counsel in general; it was not only worth more than the nothing he paid for it, but far more than all the obscure warnings and equivocal hints for which he had just paid so handsomely. "Know thyself" was a precept of well-nigh boundless utility for the ancient Greek; it is no whit less suited to the American and, more particularly, to the Catholic American of to-day; and we American Catholics may perhaps spend a few minutes fruitfully in the attempt to practically apply it; or, in other words, to find out, if we can, what we are and why we are here; what work we have to do, and upon what conditions we may hope to do this work well.

"Undoubtedly," said the *New York Nation* in its issue of Jan. 30, 1868, "political equality, free public education under Protestant auspices and a national rule which compels sectarian toleration, are forces which must in time either destroy Catholicism in this country, or essentially change its nature." Is this statement true? Is its probability established or even indicated by our thirty-six years' experience since it was published, or by the Church's history during the entire period since she was first exposed to what the same paper, in the article from which I have quoted, calls "the corroding action of our institutions?"

These questions are not new. I doubt not that you have all heard and read—many of you

* Commencement address delivered in Washington Hall, Wednesday, June 15, 1904.

probably often, some perhaps *ad nauseam*—that there is an “incompatibility” between American institutions and the Catholic Church. You may have heard this not only from enemies but from friends of the Church. In truth it is said sometimes by those who know something of the Catholic Church and nothing of American institutions, although more frequently by those who know something of American institutions and nothing of the Catholic Church, and most frequently of all by those who know nothing, or next to nothing, about either. Were I speaking seventy-five or even fifty years ago, I might ask whether the audience before me believed this; to-day such an inquiry would be needless. Now such a thought may be, perhaps, entertained by a Catholic who is not an American, or by an American who is not a Catholic; but surely the opinion is no longer shared by any American Catholic sufficiently informed to have an intelligent opinion.

On November 6, 1789, a Bull of Pope Pius VI. founded the American hierarchy. At that date the Catholic population of the United States was estimated, probably too liberally, at forty thousand, or about the one-hundredth part of our entire people. There were in all some thirty priests; hardly so many chapels; no edifice which could, with any propriety of language, be called a church; not one asylum or hospital or other benevolent institution, and but a single school or seat of learning of any class,—Georgetown College then just founded. When, one hundred years later, the American Catholic Congress met at Baltimore its members represented a Catholic population of probably more than eight millions, constituting between one-eighth and one-seventh of the whole nation. The Church was ruled by thirteen archbishops and seventy-one bishops; commanded the services of over eight thousand priests; possessed some ten thousand five hundred places of public worship, five hundred and twenty hospitals and asylums, twenty-seven seminaries for the education of the clergy exclusively, six hundred and fifty colleges and academies, and, most significant of all, for those who hope or fear much from “the corroding action” of “free public education under Protestant auspices,” more than thirty-one hundred parish schools, with, at a low estimate, three-quarters of a million of pupils.

In the fifteen years since that Congress was held the Church's progress has been

even more rapid. Without speaking of Porto Rico, or the Philippines, it is safe to say that there are now in the American Union several times as many Catholic bishops as there were priests when our Constitution was adopted; fully as many priests as there were then adult male laymen; more churches than there were Catholic families in the thirteen States; convents and monasteries, schools and colleges, asylums and hospitals, of which the combined means of the entire Catholic population of those days could not have built a tenth. It is true that since the adoption of our Constitution the growth of this country has been marvellous, but the growth of the Catholic Church in this country has been far more marvellous; while the number of American citizens has increased perhaps twenty fold, the number of American Catholics has increased much more than three hundred fold. If an amazing progress in numbers and wealth were sufficient to prove the Church's vitality, the question suggested by the *Nation's* unlucky prediction would need no further answer. Surely the mustard seed planted on these shores a hundred and fifteen years ago fell on no ungrateful soil; of this fact no better proof can be given or reasonably asked than Time has furnished in the stately tree with its deep roots and widespreading branches which has grown from that seed.

But this is not enough. For all this might be true, and yet there might be in this very prodigious outward development the germ of a deep inward decay. For one who would judge whether “the action of our institutions” has been or is in truth “corroding” to Catholic faith I deem more worthy of thought the spirit which quickens this mighty frame. To feel as well assured as you and I feel that the Church is here to stay and to prosper, he must, perhaps, believe as you and I believe; but any man able to see things at all as they are, and having some knowledge of the facts, will recognize that nowhere is there greater zeal or greater harmony in the Catholic Church than here; nowhere are the relations of the hierarchy with the Holy See, of the clergy with their superiors, or of the laity with their spiritual advisers, more nearly what Catholics could wish them; and those of the Church with the civil power and of her members with citizens of other faiths marked by less bitterness and less friction. Blind men then may argue whether the Catholic Church

can live in the United States; but for those who have eyes that can see and will open them to the truth, that question is a question no longer; if they see anything, they see that she can live because she has lived and lives to-day. Lives, too, not as a sickly exotic: she grows and flourishes and waxes strong with a sound and healthy growth; gaining, not in mere size but in vigor, daily; in short, she is and feels herself to be at home. If we apply to the sum of American institutions the vague and much-abused term "liberty," the history of a century and a quarter proves that liberty is good for the Catholic Church: if it has "essentially changed the nature of Catholicism," the change has been but to make the Church more enterprising and aggressive, more than ever full of the missionary, proselytizing spirit which makes a truly living faith, and yet to put asleep the hatred which she once encountered here and still encounters elsewhere.

I have mentioned the *Nation's* prophecy; but I propose to give none of the comparatively little time at my disposal this evening to the more or less gloomy vaticinations of those among our separated brethren who travail in spirit to see the Church so near them and so big, and growing daily the bigger and coming daily the nearer; because, with all possible respect for many among them, I find little to consider, with promise of profit, in their utterances. These are almost invariably either fair words which butter no parsnips, or big words which break no bones; either the expressions of an uneasy, affected optimism which would belittle a danger it secretly fears to face, or tongue-lashings for that very improper character of Babylon who so strongly affects scarlet, and differs so widely in sedentary capacity from Saint Cecilia's cherubs. Time may be trusted to test the merit of the first; as to the second, their object has been little the worse for a very liberal and protracted application of this treatment, and I think she can stand it yet.

There is used, however, one argument against the Catholic Church—or at least an outcry doing duty as an argument,—which merits a passing word; if for no other reason, for its antiquity. Pilate was told that his prisoner made himself King of the Jews: we are sometimes told to-day that the Church aspires to temporal dominion. Pilate asked for and heard the truth and declared the charge groundless; yet he feared the cry: "If

thou release this Man thou art no friend to Cæsar." There have been men in public life among us as consciously unjust when they cowered before the like clamor. On this subject let us ask but two questions: Were those Jews who thus drove Pilate to shed innocent blood, in truth, friends to Cæsar? Is any one who, in our day and country, would proscribe men for their faith and stir anew the dying embers of sectarian hatred,—is he, in truth, a friend to American liberty?

It is more to my purpose that we Catholic Americans should know and feel the full burden of duty and consequent responsibility cast upon us by the Church's growing greatness. To my mind, nothing can be more certain than that the Church has greatly prospered in America precisely because America greatly needed the Church. Recruiting her hierarchy from every rank and class of men, living less with or for the rich or learned than with and for that great mass of humanity whose passions, untamed by letters, are daily goaded by physical wants, her influence is most salutary where *ardor civium prava jumentum* constitutes an ever-present danger. The working of American Democracy has no doubt shown some a priori objections to popular government to be exaggerated or groundless, but it has also shown no less clearly that *Demos*, like other sovereigns, is often selfish, shortsighted, lazy and misled by bad advice. He is as ready as any other ruler to grow into a tyrant—and a very bad tyrant he can be.

A self-governing nation, of all others, needs the Catholic Church. She can remind the sovereign people, as one having authority over it as over all monarchs, that right and wrong are things changeless and eternal, not moulded by earthly fortune or fixed by its or any royal pleasure; that for her "success" never "sanctifies a fraud"; that for her as for her Founder, one man's guilt is but blackened when he finds to share it thousands of accomplices or dupes.

True, the Church has no politics: she knows nothing of candidates or platforms, of administrations or policies, of tariffs or currencies. She is mute on every question as to which honest men may honestly differ; and no more tells her children what ticket they shall vote than what food they shall eat or what clothes they shall wear. But as she demands that they eat with temperance, that they dress with decency, so she requires of them to vote with an unclouded

judgment, with an undrugged conscience, with the good of their country as their motive, with the fear of God before their eyes.

Needed in all times and all countries, she is—or at least, to me, she seems—needed most of all in our day and our country; for to-day Americans are learning what burdens, what dangers, what temptations wait on national greatness. In our youth of weakness and solitude, set apart from the world by oceans and wildernesses, we looked calmly on the sins and follies of our brethren, wondered sagely at baleful passions which took shape in war and conquest and oppression, and thanked God with unction that we were not as others were.

The time of trial came—the time which should teach us how vain and presumptuous were our day-dreams; how little beneath the surface our common human nature is changed by intellectual training or material surroundings, by customs or forms of government; how surely

.... we are the same our fathers have been.

We drink the same stream and see the same sun,
And run the same course our fathers have run.

And what in the past befell them, now befalls us: as fruits of war, we face to-day the labors, the perils, the duties of conquerors.

It is not for us to murmur, still less to shirk the appointed task; we can not lay down at will these grave responsibilities; and to vainly seek such escape were mere cowardice and folly; but we may well, nay, in reason and conscience, we must, welcome any help which can fit us to fulfil them: and in this work, as in all that concerns man, there is room—which none other can fill—for the Church of Christ.

She can remind us, she indeed, and not another, of the common Fatherhood of God, of the consequent brotherhood of all men, which make empty and trivial differences of race or color, of wealth or knowledge, which stamp the just rights of any man, however humble and ignorant, be his skin black or red, brown or yellow, as no less sacred than if he were the wisest, the most learned, the most reasonably honored of an enlightened people. She can tell us, and tell us as one speaking with authority, that if God has given us power over distant lands and strange men, we hold it but to serve those we thus rule; that a government, whatever its shape or name, seeking other ends than the good of the governed, is a tyranny, a tyranny—all

the more odious and baneful if millions share in its guilt.

Finally she can say to us, what too many called to speak yet fear to say, or say plainly, that a people ordained of God to uplift brethren who have lagged behind is doubly bound to so guard and order its national life that this may fit its mission. She can warn us that if we suffer blind prejudices, narrow selfishness or unworthy fears to baffle the honest fulfilment of our civic duties, if we tolerate and even reward in our public servants dishonor and breach of trust, perfidy to our organic law and sacrilege in their oaths of office, if, in short, we lazily endure a disgrace and danger to Christian civilization in our government at home, then our sway abroad can bring but wrong and suffering on those we rule, but shame and future vengeance on us and our children.

We must learn to accept these truths; to accept them, not as vague, cold fruits of curious speculation, but as vital principles of our national being, as perpetual beacons to guide our thoughts and lives as citizens. It is a matter of life and death to our country that we learn; but who else shall teach us? Does anyone still ask this office of "Culture" or "Progress" or "Humanity," or any other of those fetiches of modern thought in whose names we were once promised so much? They have all been tried: tried and found wanting. We know them now for mere mirrored images of man, fair reflections of his fairer features, gazed on with rapture by the dreamer in love with his kind, but dead idols, with sightless eyes, dumb lips, ears that hear not, hands that do not toil.

Will any yet fancy that the very increase of wealth and material prosperity, the widened knowledge of Nature's secrets, the greater subjugation of natural forces to man's will, may meet our need? In these lie much of our peril. Can any nation remain free and worthy of freedom and yet grow rich as we grow rich? Can time and thought be found for conscience and honor, patriotism and just dealing, when the day and the night have too few hours for our chase of gain? Will self-sacrifice at the call of duty be fostered by our daily deepening luxury? Will the burdens and restraints of political liberty be long tolerated by men softened by indulgence to the pampered fibre of slaves?

That great man who, most of men, gave life to this republic has warned us how,

and how only, it may live and deserve to live. "Virtue," says the Farewell Address, "is a necessary spring of popular government. Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports." For Americans, Washington is a safe guide: to light the darkness which shadows our national pathway, to walk scathless amid the dangers clustering angrily about it, we must look for aid, not to man or his words or works, but to the religion of Christ, to the morality of the Gospel.

Whoever believes these things must rejoice to hear the Church say, as she tightens her grasp on American life, "*J'y suis, j'y reste*;" and to feel in his heart that she says this truly. But we may know this fact, and not necessarily or immediately appreciate its consequences. This is no less true of Catholic than of other Americans. The notion that the Church is a stranger and a sojourner in our land has not been outgrown by all her children. Some Catholics have but half learned, although they are every day learning more thoroughly and more and more rapidly, that they are Americans, and not Irishmen or Germans, Frenchmen, Italians or Poles. *Not*, understand me well—Americans *first* and some sort of foreigners afterward, but Americans, first, last and all the time; and nothing else *at all*, at least in a sense which would make them any the less Americans. No man can really have two countries, any more than he can faithfully serve two masters: a hybrid type of citizenship will be always and everywhere ephemeral and sterile. A great Nation like ours can tolerate no divided allegiance: those who would be hers at all must be hers altogether. Where a man was born she has, indeed, never been over curious to ask. Alexander Hamilton and Albert Gallatin are no more her step-children than great (to the *n*th power) grandchildren of the *Mayflower's* passengers. But no one is or can be an American citizen, in the full and true sense of the word, who feels himself an Irishman or a German or anything else, except as George Washington or John Adams might have felt himself an Englishman, or (to compare a very small person to great ones) I may feel myself a Corsican.

I say this, of course, subject to all reasonable qualifications. No civilized man, certainly no Christian, can be indifferent to the good or ill fortune of any branch of the human family;

and the land where one's kindred dwell, one's parents are buried, one's childhood was spent, must be, to a man of ordinary sentiments, something more than a red or blue patch on the map. I have no quarrel with those who on the shores of New England, in the shadow of the Alleghanies, by the Mississippi or the Great Lakes or the far Pacific, remember to honor St. Patrick or St. George or St. Andrew or St. Boniface or St. Wenceslaus—if the last is the saint I mean, and if I have his name aright. I would put no prohibitory tariff on foreign sanctity; the production of the domestic article will not be checked by its importation, nor will the supply exceed the demand. As our country makes her own one band of immigrants after another, she takes with them their traditions and their ideals, their memories and their hopes, to blend these in the moral and intellectual heritage of all her children. Neither do I stand aghast at green flags or black, white and red flags flying once a year beside the Stars and Stripes; or laws made public here and there in the tongue of many thousands among those called to obey them. The really sad and shameful feature of such incidents is the paltry demagogism which too often inspires or magnifies them. But, whilst I think only the better of a fellow-citizen because his birthplace or that of his fathers yet claims his sympathies and shares his affections, I hold him alike unworthy and dangerous if he has still to learn that here and here only are all his interests and all his duties.

I say this especially to and of Catholics, because, as I have just said, American Catholics have only gradually recognized its truth, and other Americans have only recently and imperfectly come to see that they recognized and acted on it. That the United States was and would remain a Protestant country seemed, to many within no less than to many without the Church, almost a matter of course seventy-five or even fifty years ago; it was assumed, complacently or regretfully as the case might be, but generally assumed as certain. As to this, we had no right to complain of public opinion: our fellow-citizens of other faiths thought of us much as we thought of ourselves. If to some of them, even now, an American Catholic seems in some sort a contradiction in terms, a few of both our clergy and our laity are still rubbing their eyes to be sure that such a person is not in some sort an

impostor—that he is truly a Catholic while no less truly an American.

There is doubtless some measure of justification for this frame of mind in both cases. In the immense mass of foreign matter absorbed by the American body politic, certain Catholic elements have been, perhaps, the least rapidly digested in the gastric juice of our free institutions, and are responsible for the most acute symptoms of our political dyspepsia. To discuss all the reasons for this seeming fact would tempt me into too wide a digression, but I may glance at one of the most obvious and most potent; namely, the great disproportion in numbers between the Catholic population of the emancipated colonies and the multitudes of Catholic immigrants to be fashioned on its model. No Protestant communion native to the United States has had to transform from aliens into citizens so vast a number of its members; and I doubt if any, even the humblest, among these communions undertook the task so weak and so poor and so widely dispersed.

The foundation laid fourteen years after the Pilgrim Fathers landed at Plymouth, when a handful of exiles raised the cross at St. Mary's, has had to bear a gigantic superstructure, beneath whose weight it might well have crumbled had it been built by hands. When he reflects how vast has been the work of assimilation and inspiration imposed on the little body of Catholics who greeted their first bishop in 1789, and then recognizes how thoroughly and how rapidly, on the whole, bearing in mind all the circumstances, that work has been and is done, far from marvelling at its present incompleteness, any fair-minded man will find his faith revived and strengthened in the boundless potency for good stored in our orderly freedom; any man believing as I do will see a further and greater cause for thankfulness and hope; he will feel assured for the future, as he has known in the past, the proven and abiding guidance of Almighty God.

I must not forget that I now speak first of all to laymen and more particularly to young laymen, soon to be charged with all the varied burdens of life resting upon Americans and upon Catholics. At the American Catholic Congress, to which I have already referred, an interesting and carefully prepared paper was devoted to "Lay Action in the Church;" it may be well this evening, not to discuss or criticise the views of its author, but briefly to consider some aspects of his subject.

Let me first note what was implied in the title itself; namely, that *action* is required by the Church of its laity. I strongly suspect that to a good many worthy people, clergymen and laymen, within the Church and without, this idea is at least unfamiliar. Their conception of the normal Catholic layman is of something essentially passive. To their minds he seems, first of all, one of a flock well guarded by shepherds and collies; docile enough in the main, and grazing now here now there as these point the way, but subject to fits of waywardness and very prone to nibble a little forbidden herbage on the sly. Yet it needs no serious argument to show that this view is fundamentally erroneous. Nothing could be less Catholic than to regard any class of Christians as less than fully responsible for the growth of Christ's kingdom on earth. We know no such distinctions as those recognized in some other communions between church members and men and women who, although in the Church, are yet not of it; between Christians who have and Christians who have not experienced "a change of heart." For the Church every baptized man is a Catholic; no doubt he may be a bad as well as a good Catholic, a rebellious no less than a loyal son of the Church, a useless and harmful just as he may be a useful member of the Christian body; but, whether he wishes it or not, whether he deserves it or not, he belongs to the Church. And he belongs to her body and soul. He can not justly refuse her anything which he has; his time, his skill, his labor, his strength of arm or brain are hers no less than his means. He can not compound for any ransom, no matter how costly, his obligation of personal service in her army.

It is a common but wholly unjustifiable error to confuse the order of disciplined labor with the indolence of slavery: to think that because a man knows his work and does it, knows his proper place and keeps it, knows whom he should obey and acts on the knowledge, he is without energy and will. A number of years ago in a reunion of clergymen belonging to one of the more recent among Protestant denominations, a proposal to agree upon some symbol of faith was resisted by one gentleman, himself a convert from another sect, on the ground that "having got one bit out of his mouth he didn't wish to put another in." A critic remarked, to my mind very justly, that this was all very well if his ideal was to be a colt running wild on

a common; but that if he intended to draw a load or plow a field he would find the bit an indispensable part of the harness. We wear our bits just because we know we have a hard pull before us and we would pull to good purpose. If, therefore, the Catholic laity are sheep, they are not, or ought not to be, sheep of a breed pampered and protected into chronic helplessness. When a fleecy brother or sister gets into a hole, they should know better than to stand by and "baa" for the shepherd: each one of them must then turn in and lend a fore-hoof to get the victim out.

And in another respect they ought, as I think, to differ from most sheep as we know them. When I was a good deal younger, and perhaps seemed to be more innocent than I am now, a plausible gentleman once asked me to lend him some money upon a mortgage on a flock of sheep in Texas, and urged that my security would become one hundred and forty per cent. better annually, since this was the usual rate of natural increase in that prolific clime. On my asking whether this form of the unearned increment, so odious to disciples of Mr. Henry George, might not perhaps inure less to my benefit than to that of the wolves, whose taste for mutton *au naturel* I supposed to be as pronounced in Texas as elsewhere, he assured me that the Texan wolf was a gentle and mild-mannered animal and very respectful to the flocks; and if he was occasionally tempted to take compromising liberties with the young lambs, the older sheep were bold and vigilant chaperons and always promptly chased him away. I did not make the loan, and I am harassed by doubts whether such wolves as the would-be borrower described exist elsewhere than in his vivid imagination; but his real or pretended sheep, would be good exemplars for us. Those we know have usually lost their natural weapons, since for man's purposes these are useless; but the typical Christian sheep, as I picture him, should have a strong pair of horns and know how to use them effectively. A hard butt at some popular but mischievous sophism, at some prevalent but unjust and uncharitable prejudice, at the undeserved prosperity and credit of some wicked man, seems to me precisely in his line of duty.

If then Catholic laymen are to act, what is the rightful sphere and what are the just limits of their action? I see no need to answer this question. The work God gives a

man to do he is not forced to seek: it will seek him. He requires no telescope to look for it in Mars or the Milky Way, no microscope to find it among germs or bacilli. The fussy people who are always mistaking their vocations and getting into each other's way, meddle in everybody else's business precisely because they will not attend to their own. There is certainly and always work for each one of them to do, and it is certainly and always right before his eyes. But it may, it probably will be, or at least, look hard and small and uninviting; and so he tries not to see it where it is, and searches for it painfully where he knows well it is not. To every suggested field of energy and effort I would apply the Gospel test: judge of the tree by its fruits—not by its branches or leaves or flowers; not by outward bulk and show of foliage or promise of pleasure to the eye, but by the plain practical consideration: will its products be good to eat? Will your labors make your fellowmen stronger and braver and happier and more useful? If you are sure they will, no matter in how small a measure and after how long a time, you have found your appointed task. It may be a little thing at first; but if it deserves to live and grow it will live and grow. Only one acorn out of a thousand becomes an oak, but that one was once as small as any among its less fortunate fellows.

When a great and unmerited honor was conferred upon me by your *Alma Mater*, I ventured to point out how important, nay, how vital, it was to the success and credit of the Church to have her children truly believe, and show forth by their lives how truly they do believe; that no man can be a good Catholic who is not also a good citizen; that the obligations of loyal obedience to constituted civil authority, of faithful and zealous fulfilment of the several duties imposed on each member of society by the law of the land—obligations which have been ever and everywhere unequivocally recognized and emphatically proclaimed by the Church—rest sacredly upon every freeman in a self-governing republic, and forbid any surrender to selfishness or cowardice or sloth, any compromise with iniquity or dishonor, in the work which his country demands of him. It is not enough that this doctrine be affirmed in our catechisms or declared by our preachers: it must be recognized in our lives. When there shall be no unworthy citizen who

is also in name a Catholic, the Catholic Church in America will have no enemy whom any good man would wish to be her friend.

Do not tell me that things such as these concern not the Church. A Christian can not draw a sponge over his record as a member of civil society: that record will avail to fix his destiny; and if it does this, it concerns the Church. Even if she would, she can not limit her mission, can not escape dealing with evils by closing her eyes to their existence. For be well assured that if this field be given up to the enemy his tares will spread to those adjacent. You can not abandon a heart to sordid passions in the forum and hope that it will be pure and honorable and generous at the fireside. Burke has well said: "There never yet was long a corrupt government of a virtuous people."

The Catholic Church knows, indeed, nothing about tariffs or currencies: it is for Cæsar to say whether his tribute shall be heavy or light, be paid in gold or paid in silver. If "politics" means those matters of public concern regarding which honest men may honestly differ, then, as I have already said, she has no interest in politics. But she is vitally interested in politics when "politics" becomes a euphemism for systematic rascality. Macaulay claimed that to say of Charles I. "He was a good man but a bad king," involved a contradiction in terms. No man who, in any relation of life, persistently disregarded the dictates of conscience and honor, could be, he argued, fairly called "a good man." Surely this is no less true of an American citizen than of an English king: organized fraud, open or secret bribery, official perjury and breach of public trust,—these things can never be trifling or indifferent to any agency that makes for righteousness.

And if the Church of Christ exists among men, she exists as such an agency. The votary of Baal or Zeus or Woden might consistently enough share with his deity the fruits of slaughter and pillage. There was in this, perhaps, less of gratitude for past favors than a lively sense of favors to come; for, if he failed to divide equitably, the god might serve him some shabby trick when next he tackled his enemy. This view of the matter has outlived both the establishment of Christianity and the advent of modern civilization. When medieval cattle-lifters sent tithes of their spoil to the nearest cathedral or abbey; when to-day Dives makes his millions by fraud and

chicanery, and out of them gives his thousands to home charities and foreign missions, we saw and see the same human nature, threatened by the same dangers, using the same shifts. But they are no longer used consistently: a Christian has been told plainly, a Catholic Christian has been told more plainly still, that they are foolish and unavailing—nay, that they aggravate his guilt, that they heighten his peril. And for American Catholics, for the laity no less than for the clergy, it is an imperative, a sacred, duty to show—and show so plainly that no man in or out of the Church, can mis-read the showing—that as truly as she lives to point the way to Heaven, so truly she lives likewise that truth and justice, honor and patriotism, good faith and fair dealing may also live among men.

THE child falls and is about to cry, when the mother lifts him in her arms and with her cheering voice and soothing hand, makes him believe he is not hurt. Is not this the sum of what we are able to do to console and comfort one another? We say it is nothing, it is what happens to every one, it will pass, and the sympathy rather than the words helps to deaden the pain. While there are some who love us we can endure much.

* * *

THE heart of youth throbs in the bosom of the future and its life-current bears the seed of richer harvests than have ever been garnered. O fathers and mothers, O teachers and ministers of God, be mindful that in your hands lie the issues of life and death, that to you are committed the highest and holiest hopes of the race.

* * *

LET us cherish hope for whatever may be worthily desired, prepared to bear all that may befall.

Modest, if rich; content, if poor:
Better, if good; if less be more:
Patient, if ill; if healthful, glad:
Joyful, if young, if old not sad:
Fearless, if foe; if friend, be true:
If hated, love; if loved, love too.

* * *

UNDERSTAND that it is possible not merely to believe but to know that thou hast a Father in heaven, and that if this knowledge be living all shall be well with thee.—*Spalding*.

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Sixtieth Annual Commencement.



HE exercises included in the Commencement series were opened Sunday, June 12. Shortly before eight in the morning the great bells in the college church pealed joyously, and soon the halls were emptied and the students were on their way to attend Mass. The lay gentlemen of the Faculty wore their academic robes, and the members of the graduating class appeared in cap and gown. At the Solemn High Mass, the Very Rev. President Morrissey was celebrant, the Rev. Vice-President French, deacon, the Rev. Joseph Maguire, subdeacon, and the Rev. William Connor, master of ceremonies. The baccalaureate sermon, which it is our privilege to publish in this issue, was delivered by the Rev. John J. Burke, A. B. '83, A. M. '86, pastor of St. Patrick's Church, Bloomington, Illinois. Father Burke's effort deserved the close attention given it by the congregation. He spoke in a very earnest manner, and his words were well suited to the occasion and full of sound advice.

After Mass the graduates assembled in the college parlor. Father Morrissey greeted them cordially and announced the result of the final examinations which ended the previous evening. He informed them that they had all been successful, and congratulated them on the fact that they were now alumni. Until their departure for home they would be guests of Notre Dame. Father Morrissey's remarks increased the pleasure of all present. Benediction in the afternoon, the rowing crews' drill on the lake, and a band concert on the quadrangle, filled the remainder of the programme for the day.

The examinations to determine the standing of the undergraduates were held Monday and Tuesday, and on both days the friends of the graduates, and other visitors anxious to

attend the exercises, continued to arrive. The most distinguished guest was Cardinal Satolli who, in company with Monsignor O'Connell, Rector of the Catholic University; the Very Rev. J. A. Zahm, Provincial of the Congregation of the Holy Cross; the Rev. L. J. Evers, New York City; Fathers Marucci, Ercole Satolli and M. G. Giontone, Rome, reached Notre Dame Tuesday evening. Other Church dignitaries, who came later, were Archbishop Quigley of Chicago, Archbishop Ireland of St. Paul, and Archbishop Glennon of St. Louis. The coming of the noted Cardinal was an occasion for much rejoicing. Ten years before he had visited Notre Dame and his stay was associated with many pleasurable recollections. He was met at the station by the Very Reverend President Morrissey, the Rev. Vice-President French, and by many prominent members of the secular clergy. Besides these were some of the Catholic societies of South Bend, including the local council of the Knights of Columbus, Mayor Fogarty, Prosecuting-Attorney Clarke, Dr. J. B. Berteling and other leading officials and citizens. A procession was formed which travelled with the Cardinal to the college grounds where with shouts of welcome and stirring strains he was received by the Faculty, the students and the University band and escorted to the presbytery.

At ten o'clock Wednesday morning the students and visitors assembled along the lake to view the regatta. The races were run under ideal conditions, for the weather was not too hot and sunshine teemed from a cloudless sky. Indeed the weather throughout Commencement was uniformly good, such as inspired the poet to exclaim, "O what so fair as a day in June!" Twenty years ago the Rev. M. J. Regan organized the first boat club, and, annually since, the rowing contests have been among the most interesting events of Commencement week. To his active interest and popularity the regatta owes much of its success. In the first race, which was the closest and most exciting, the contestants were freshmen. The *Yosemite* took the lead at the start and maintained it to within one hundred yards of the finish where the *Montmorency* overhauled her, winning by half a length. The crews were:

<i>Yosemite</i>		<i>Montmorency</i>
J. M. Callahan.....	No. 1.....	G. McCarthy
A. Urich.....	No. 2.....	G. H. Crellen
J. J. Flaherty.....	No. 3.....	J. L. Countz
J. A. Roach (C).....	No. 4.....	M. Oberle
J. K. Kerr.....	Coxswain.....	I. Cañedo (C)

The Juniors' race was a pretty contest from start to finish. Both crews displayed excellent form, and their exhibition repeatedly drew the applause of the spectators. *Corby* gained considerably on the second turn and won by almost a length. The splendid stroke set by Scott contributed much to the victory, but it was unanimously conceded that on the whole the *Corby* crew was the most capable and best trained that has yet competed on St. Joseph Lake.

Corby

Sorin

J. A. Moran.....	No. 1	.....	C. E. Rush (C)
R. H. Lally.....	No. 2	.....	T. A. Lally
H. H. Quackenbush..	No. 3	.....	F. J. Barry
T. M. Harris.....	No. 4	.....	M. A. Campbell
H. J. Diebold (C)....	No. 5	.....	J. L. Lamprey
R. E. Scott.....	No. 6	.....	R. A. Trevino
W. L. Joyce.....	Coxswain	.....	V. N. Rayneri

The Seniors' race was disappointing. Considerable rivalry existed between the two crews, and it was expected that a very lively contest would result. Instead it was early apparent that the *Silver Jubilee* would lose. The *Golden Jubilee* was behind until the first turn when by clever handling of the tiller by Kotte both drew level. *Golden Jubilee* at once forged ahead, and stroke for stroke increased her lead, crossing the line an easy victor.

Silver Jubilee

Golden Jubilee

E. A. McDonald.....	No. 1	.....	B. W. Medley
H. W. Zolper.....	No. 2	.....	L. Z. Dwan
T. T. Toner.....	No. 3	.....	D. Y. Murphy
J. I. O'Phelan.....	No. 4	.....	A. X. Funk
J. J. Cullinan.....	No. 5	.....	D. S. O'Connor
F. J. Kasper (C).....	No. 6	.....	E. P. Cañedo (C)
P. I. Lyman.....	Coxswain	.....	A. T. Kotte

Trainer Holland acted as starter; Professors Mahony and Maurus, judges of the start; Professor Petersen and Mr. W. Decand, timers, and Miss Florence Quinlan, Chicago, gracefully awarded the prizes.

The regatta over, the crowd returned to the College for dinner, after which the various buildings were inspected. In the laboratories of Science Hall Professor Green of the Electrical Department had arranged an exhibit which much interested the visitors. At half-past two the closing exercises of St. Edward's Hall were held. Cardinal Satolli, Monsignor O'Connell and the Very Rev. President Morrissey were present; also many of the visiting clergy and other friends of the Minims. The afternoon's programme afforded great pleasure to the Cardinal who was agreeably astonished at the proficiency shown by the little fellows in the various musical and elocutionary numbers. The exhibition was highly creditable to the Minims and to their instructors, the Sisters of the Holy Cross.

A happily appreciative address by President Morrissey brought the following programme to a close.

PROGRAMME

Chorus—"A Greeting".....	<i>Foster</i>
Vocal Class	
Accompanied by Master L. Weist	
Recitation—"Sir Hubert's Last Hunt"—	<i>Eleanor Donnelly</i>
Master H. Symonds	
"Arie aus Lucrezia Borgia".....	<i>Donizetti</i>
First Violins—Masters J. Gallart and L. Bennett:	
Second Violins—Masters E. Connolly and B. Roe,	
Accompanied by Masters L. Weist and E. Peil.	
"What Would You Take for Me, Papa?"...	<i>Westendorf</i>
Masters S. Kasper, F. Spengler, D. Lyon, J. Kavanaugh,	
L. Heeb, B. Marr, C. Connolly, R. Connolly, F. Hopkins,	
C. McCauley, H. Whitely, D. Whitely, R. Whitely, C.	
Dunfee, O. McGinnis, A. Cartier, G. Roberts, J. Hein,	
W. Cooley, J. McClung, D. Smith, W. Smith, C. Gering,	
W. Comstock, G. Goulden, L. Bennett, L. Brodrick, C.	
Brinkman, H. McKecknie, W. Grove, D. Nightengale,	
R. Follansbee, M. Walsh, A. Hilton, and H. Kesselhuth,	
Accompanied by Master E. Frossard.	
Musico-Calisthenics.....	<i>Mainiot</i>
Masters H. Symonds, C. VonPhul, E. Connolly, R.	
McGill, E. Frossard, C. Kelly, B. Roe, E. Yrisarri, P.	
Byrne, E. Peil, W. Exum, L. Rempe, A. Byrnes,	
C. Shannon, D. Lyon, L. Heeb, E. Pratt, I. Tufts, J.	
Hirtenstein, J. Kauffmann, H. Hickman, W. White, L.	
Knight and J. Kavanaugh.	
Accompanied by Masters J. Holloran and L. Weist.	
Distribution of Premiums	
Awarding of Certificates and Medals	
Closing Remarks.	

Wednesday evening a large and fashionable audience crowded Washington Hall. The programme fully justified the attendance, for seldom before were witnessed exercises of such high order. The decorations were notably tasteful, the music good, the speeches excellent, and the occasion was graced by the presence of one of the nation's leading citizens, the Hon. Charles Jerome Bonaparte of Baltimore, Maryland, and by a prince of the Church, His Eminence Cardinal Satolli, all the way from Rome, Italy. After a musical number by the orchestra, Michael J. Shea of Holyoke, Massachusetts, ably read a Latin poem, welcoming Cardinal Satolli to Notre Dame. The Cardinal's response was also in Latin which he speaks with remarkable ease and distinctness. His enunciation was so musical and perfect that even those who did not understand him listened most attentively. He expressed his delight on revisiting Notre Dame after ten years' absence, and congratulated the authorities and students on the great progress that had taken place in the meantime. He emphasized the great need of Christian education, and hoped Notre Dame would continue to inculcate virtue and religion and excel in the cultivation of the arts and sciences.

Next came the bachelors' orations by Messrs.

Thomas D. Lyons, Gallitzin A. Farabaugh, and George J. MacNamara. All three are brilliant students and orators and very favorably impressed the audience. The first speaker, Mr. Lyons, made a forceful presentation of "The Economic Fallacy of Socialism." He has a deep, rich voice which he uses to much advantage. A successful competitor in debating and oratory he has acquired an ease and confidence that stand him in good stead on the platform. His matter was in keeping with his delivery. "The Political Fancies of Socialism" was the subject of Mr. Farabaugh's address. Like his friend, Mr. Lyons, he is a veteran in debating and has many of the natural gifts of the orator. His delivery was almost perfect, and his oration excelled in unity and clearness. The last of the trio was Mr. MacNamara who spoke on "The Ethical Deficiencies of Socialism." So well did Mr. MacNamara acquit himself that even the most fastidious could scarcely find fault. His voice was well controlled, his gestures appropriate and his theme admirably done. In the intervals musical numbers were well rendered by the seminary quartette, Messrs. Wenninger, Wimberg, Norman, and Hosinski; by the University orchestra, and by Messrs. Dukette and Carey. The musical skill of the two last mentioned was never more fully demonstrated.

When the music had ceased, the Very Reverend President Morrissey introduced the Hon. Charles Jerome Bonaparte, Lætare Medallist, who had been invited to deliver the Commencement address. Mr. Bonaparte is a ripe scholar, a highly accomplished lawyer and a sincere and very practical Catholic. His ability, patriotism and exemplary citizenship, which are widely known, make his services often in demand for the investigating and correcting of abuses of public trust. The news of his coming was most gladly received by all at Notre Dame and a very high estimate was formed of his prospective address. This estimate was more than realized, for his effort was a masterpiece of its kind. Our regret is that it can not reach the hand of every American Catholic and receive his earnest consideration. It is indeed a pleasure for us to present it to our readers in this issue.

The graduation exercises ended Thursday morning. At eight o'clock the band started from the Main Building and thence escorted Cardinal Satolli, Monsignor O'Connell, the Very Rev. Provincial Zahm, the Very Rev. President Morrissey, the visiting clergy, the members of the Faculty and the graduating class to Washington Hall. There on the platform gathered for the last time that company of brilliant students whose intellectual and physical achievements for the past four years brought glory to themselves and to Notre Dame. At the conclusion of

a few appropriate musical numbers, Michael J. Shea read the class poem, and then followed the valedictory by John M. Quinlan. It was the sweet, sad story of friendship and struggle and hope, of meeting and parting; a story well woven and feelingly told. Next came the awarding of honors and the conferring of degrees, Cardinal Satolli handing to each candidate the parchment. At the close President Morrissey publicly pledged Notre Dame's loyalty to the Holy See, and after thanking Cardinal Satolli for presiding, suggested that papal benediction be given, which was graciously bestowed, the audience kneeling to receive it. Afterward occurred an informal reception, many of those present being presented to the Cardinal as they were leaving the hall. The Commencement was over, but a largely attended and very enjoyable ball held in the new gymnasium Thursday night added one more bead to the rosary of happy memories which the graduates of the class of '04 took with them from Notre Dame.

Visitors at Commencement:—His Eminence Cardinal Satolli; Most Reverend J. Ireland, Archbishop of St. Paul; Most Rev. J. J. Glennon, Archbishop of St. Louis; Most Rev. James Quigley, Archbishop of Chicago; Rt. Rev. D. J. O'Connell, Rector of the Catholic University, Washington, D. C.; the Cardinal's Secretaries—Rev. Guiseppe Marucci, Rev. Ercole Satolli, M. Giovanni Giontone; Very Rev. Dean O'Brien, Kalamazoo, Mich.; Very Rev. J. Guendling, Peru, Ind.; Rev. L. Evers, New York; Rev. J. G. Wall, Dowagiac, Mich.; Rev. M. J. Comerford, Pinckney, Mich.; Rev. G. A. Clarson, Paw Paw, Mich.; Rev. W. D. Hickey, Dayton, Ohio; Rev. E. P. Hickey, Middleton, Ohio; Rev. A. R. Dooling, Greenfield, Mich.; Rev. H. J. Kaufmann, Mendon, Mich.; Rev. C. L. Steur, Mishawaka, Indiana; Rev. P. S. O'Connor, Oelwein, Iowa; Rev. C. O'Connor, Cheyenne, Wyoming; Rev. H. J. Reinbold, Nawvoo, Ill.; Rev. T. Dempsey, Monroe, Mich.; Rev. J. O'Keefe, Rev. H. O'Gara McShane, Chicago, Illinois; Rev. J. B. Fitzpatrick, Goshe, Ind.; Rev. L. A. Moench, Mishawaka, Ind.; Rev. T. A. Mongovan, Indiana Harbor, Ind.; Rev. F. P. Faust, Rev. F. Dunnuck, La Otto, Ind.; Rev. G. Schramme, Laporte, Ind.; Rev. E. Houlihan, Lafayette; Rev. P. J. Crosson, Logansport; Rev. E. M. Griffin, Chicago; Rev. Robert MacNamara, C. P., St. Louis, Mo.; Rev. E. Cullinane, Niles; Rev. C. Guendling, Lafayette; Rev. P. Cullinane, Yale, Mich.; Rev. D. E. Walsh, Carthage, Ill.; Rev. A. Messmann, Laporte, Ind.; Rev. A. Burke, Palms, Mich.; Rev. J. H. Oechtering, Fort Wayne, Ind.; Rev. J. Flanagan, Cullom, Illinois; Rev. Father Noel, Chambersburg, Pa.; Rev. T. O'Sullivan, Chicago; Rev. Father Fenelon, St. Louis; Rev. John McCann, Elgin, Ill.; Rev. W. J. Burke, Ashkum, Ill.; the Very Reverend Dr. Baart, Marshall, Michigan.

The Hon. C. J. Bonaparte, Baltimore; the Hon. W. J. Onahan, Chicago; the Hon. J. Boeuffe, Assistant Commissioner of the French Republic, St. Louis; the Hon. Theophile Papin, St. Louis; William Shea, Ashland, Wis.; G. J. Connelly, Mrs. Connelly, Denver, Col.; Frances Wimberg, Christine Wimberg, Mrs. Buenger, Joseph Buenger, Cincinnati; Mrs. D. J. Dillon, John C. Dillon, Kain, Pa.; James L. Cutler, Margaret J. Cutler, Osage, Iowa; John H. Langden, Gretna, Neb.; Anna M. Watts, Knox, Ind.; Laura E. Johnson, Lillis E. Cowham, Coelene Hoffman, Nellie Turner, Marie McDonald, Genevieve Turner, Mary E. Turner, Nellie Hagerty, Mrs. J. P. Hagerty, Mrs. Ringal, Albert Muinch, Mary Donahoe, Mrs. Ella Day, Mrs. G. R. Cockley, Ruth Cockley, Mrs. G. S. Clark, Miss F. Shanafelt, S. H. King, Eleanor E. Tong, South Bend, Ind.; Dorothy Baker, Caloma, Mich.; Bessie Fowler, Elwood, Ind.; Mrs. T. N. Stanford, Independence, Kansas; Michael W. Carroll, Lillie Keith Donnelly, Ambrose Donnelly, Lillian Donnelly, Bay City, Mich.; Walter Collins, Cleveland, Ohio; Edith M. Stephan, Clare R. Stephan, William Allen Anton, C. Stephan, Scales Mound, Ill.; Harry M. Zolper, Mendota, Ill.; Agnes Lonergan, Mrs. J. L. Lonergan, Miss Margaret Conway, Polo, Ill.; Alice Carey, Louis J. Carey, Lapeer, Mich.; Geo. Walker Clarke, Gulfport, Miss.; George W. C. Quinlan, Mrs. T. A. Quinlan, Sr., Mrs. T. A. Quinlan, Jr., Florence Quinlan, T. A. Quinlan, Jr., Josephine Riordan, Mabel Bowler, Lillian Sullivan, Mrs. J. F. Renn, Mary Fabian Renn, Stephen F. Riordan, Ella Strauss, Anna Strauss, Mrs. Anna Strauss, Mrs. J. C. Spengler, Mr. J. E. Nelson, Mrs. Nelson, Miss N. Finnegan, Agnes Finnegan, W. F. Albright, Chicago; Alice Black, De Kalb, Ill.; James O'Keefe, Mineral Point; Thomas Dempsey, Monroe, Wis.; Miriam A. Proctor, Raymond Proctor, Mrs. K. L. Proctor, Ellen C. Shea, C. S. Shea, Mrs. J. E. Bosset, Mrs. Furlong, Elkhart, Indiana; Mrs. W. L. Babbitt, Niles, Mich.; Mrs. McAveney, De Moines, Iowa; W. J. Burke, Ashkum, Illinois; Helen May Irwin, J. F. Kelker, Genevieve Hogan, Caroline Wert, Fort Wayne, Ind.; J. Jinks, State Mound, Texas; W. D. Hickey, Dayton, O.; Mrs. C. Kranz, Des Moines, Iowa; Miss A. Lee, Manatah, Ind.; John Greene, Mrs. Greene, Mrs. Margaret Greene, Margaret Jordan, Wapella, Ill.; Bernadetta Murphy, New Brunswick, N. J.; M. Yauchstetter, Niles, Mich.; Thomas S. Foster, Edith M. Paine, Gertrude Paine, Mrs. Paine, Houston, Texas; Mrs. Robert Mitten, T. C. McClure, Mrs. T. C. McClure, Sadie Bunbury, Florence Bunbury, Annie E. M. Bunbury, Wabash, Ind.; Mrs. L. Whelen, Akron, Ohio; T. A. Bunbury, Niles, Mich.; Mabel K. Inglesh, Grand Rapids, Mich.; Miss A. Bechaming, Louisville, Ky.; Mr. Krug, Mrs. Krug, Dayton, Ohio; Miss Mary

G. Dashbach, Pittsburg, Pennsylvania; Mrs. and Miss Fetherston, What Cheer, Iowa; Miss Sarah Gaham, Miss B. Foley, Chicago; Miss Farabaugh, Chambersburg, Pa.; Miss Gertrude Schwab, Loretto, Pa.; Ben Sanford, St. Louis; Dr. and Mrs. Berteling, Mrs. Paine, Miss Paine, South Bend; Mr. and Mrs. Dukette, Mendon, Mich.; George Burkitt, Mrs. Burkitt, Texas; Antoine Morfin Vargas, Agnas Calientes, Mexico; Mr. Rayneri, Havana, Cuba; the Misses Margaret and Catherine Quinlan, Byron, Illinois, and others who failed to register.

We take pleasure in the announcement of the recent marriage of Mr. Thomas A. Quinlan, Jr., '95, who was also a member of this year's graduating class in Law, to Mrs. Charlotte Symonds-Clarke of Chicago. The Rev. P. V. Byrne, C. M., pastor of St. Vincent's Church, Chicago, officiated at the ceremony which was solemnized with nuptial Mass in the Church of the Immaculate Conception, Niles, Mich., near the summer residence of the bride. Mrs. Quinlan, Jr., is a generous patron of Notre Dame, having donated a year ago sufficient funds for the installation of electric lights in the Church of the Sacred Heart. During Mr. Quinlan's student days at Notre Dame his many excellent qualities won the respect and esteem of all who made his acquaintance. That he and his charming wife may enjoy a long span of wedded bliss is the sincere wish of their friends among the students and Faculty.

CONFERRING OF DEGREES.

THE DEGREE of MASTER OF ARTS was conferred on

William D. Furry, A. B., 1900, Ashland, Ohio.

THE DEGREE OF MASTER OF SCIENCE was conferred on

Francis Xavier Ackerman, Lafayette, Ind.

THE DEGREE OF BACHELOR OF ARTS was conferred on

Joseph Henry Burke, Richwood, Wisconsin.

Ernest Aloysius Davis, South Bend, Ind.

Daniel Cornelius Dillon, Kane, Penn.

Gallitzin A. Farabaugh, Chambersburg, Penn.

William Keegan Gardiner, Brooklyn, N. Y.

George Edward Gormley, Ft. Atkinson, Wis.

Ernest Edward Hammer, New York City.

Thomas Patrick Irving, Watertown, Wis.

Byron Vincent Kanaley, Weedsport, N. Y.

George Joseph MacNamara, Covington, Ky.

John Michael Quinlan, Rockford, Illinois.

Stephen Francis Riordan, Chicago, Illinois.

Michael John Shea, Holyoke, Massachusetts.

William Muller Wimberg, Cincinnati, Ohio.

THE DEGREE OF BACHELOR OF LETTERS was conferred on

Louis John Carey, Lapeer, Michigan.
Walter Matthew Daly, Madison, S. Dakota.
Maurice Francis Griffin, Toledo, Ohio.
Thomas Daniel Lyons, Carthage, S. Dakota.

THE DEGREE OF BACHELOR OF PHILOSOPHY was conferred on

Louis Marius Fetherston, What Cheer, Iowa.
Frederick Joseph Kasper, Evanston, Illinois.
Grattan T. Stanford, Independence, Kansas.

THE DEGREE OF CIVIL ENGINEER was conferred on

Thomas Linus Donnelly, Bay City, Michigan.
Benjamin R. Enriquez, Chihuahua, Mexico.
Charles Porterfield Kahler, Baltimore, Md.
Ignacio Francis Lomelin, Guadalajara, Mex.
John Duggan Quinn, Scranton, Penn.
Arthur Edmund Steiner, Monroe, Michigan.
Anton Charles Stephan, Scales Mound, Ill.
Harry William Zolper, Mendota, Illinois.

THE DEGREE OF MECHANICAL ENGINEER IN ELECTRICAL ENGINEERING conferred on

Lawrence Marshall Antoine, Somonauk, Ill.

THE DEGREE OF BACHELOR OF SCIENCE IN BIOLOGY was conferred on

Leo Garnett Dwan, Chicago, Illinois.
Gilbert Francis McCullough, Davenport, Ia.
Thomas Jobson Swantz, South Bend, Ind.

THE DEGREE OF BACHELOR OF SCIENCE IN ARCHITECTURAL ENGINEERING was conferred on

Eugenio P. Rayner y Piedra, Havana, Cuba.

THE DEGREE OF BACHELOR OF LAWS was conferred on

Francis Joseph Conboy, Wanatah, Indiana.
Francis Flanders Dukette, Mendon, Mich.
Nicholas Raymond Furlong, Fairplay, Wis.
Harry G. Hogan, Fort Wayne, Ind.
Frank John Lonergan, Polo, Illinois.
Joseph John Meyers, Carroll, Iowa.
Francis Hugh McKeever, Ireton, Iowa.
George Louis Nyere, Cedar Rapids, Iowa.
Eugene Joseph O'Connor, Oelwein, Iowa.
John Ireland O'Phelan, Graceville, Minn.
Robert Emmet Proctor, Elkhart, Indiana.
Thomas Ambrose Quinlan, Chicago, Ill.
Thomas Anthony Toner, Barry, Minnesota.

THE DEGREE OF GRADUATE IN PHARMACY was conferred on

James Michael Casey, South Bend, Indiana.
Ladislaus Alexander Kolupa, South Bend.
Albert Anthony Munsch, Allegheny City, Pa.
Francis Xavier Munsch, Allegheny City, Pa.
Louis Jacob Steinkohl, South Bend, Ind.

Commercial Diplomas.

COMMERCIAL DIPLOMAS were awarded to
Juan A. Garcia, Albuquerque, New Mexico.
Howard C. Carey, Utica, Illinois.
John J. Condon, Bloomington, Illinois.
John C. Horn, Valparaiso, Indiana.
Thomas J. Jones, Anderson, Indiana.
James T. Jordan, Wapella, Illinois.
Charles J. McDermott, DeWitt, Iowa.
B. Joachim, Notre Dame, Indiana.
B. Wenceslaus, Notre Dame, Indiana.
Robert H. Goeke, Minster, Ohio.
Leroy J. Keach, Indianapolis, Indiana.
John H. Dowling, Lawrenceburg, Kentucky.
George W. Kreer, Chicago, Illinois.
B. Jerome, Notre Dame, Ind.
Francis J. Pryor, Pueblo, Colorado.

Prize Medals.

THE QUAN GOLD MEDAL, presented by Mr. Henry Quan, of Chicago, for the student having the best record in the Classical Course, senior year, was awarded to
Gallitzin A. Farabaugh, Chambersburg, Pennsylvania.

THE MASON GOLD MEDAL, presented by Mr. George Mason, of Chicago, for the student of Carroll Hall having the best record for the scholastic year was awarded to

Franklin H. Peterman, Markville, Louisiana.

THE MEEHAN GOLD MEDAL for English Essays, presented by Mrs. James Meehan, Covington, Kentucky, was awarded to

Thomas P. Irving, Watertown, Wisconsin.

THE BREEN GOLD MEDAL for Oratory, donated by the Hon. William P. Breen, LL. D., '02 of Fort Wayne, was awarded to

Maurice F. Griffin, Toledo, Ohio.

THE CHICAGO ALUMNI ASSOCIATION GOLD MEDAL for Christian Doctrine in Sorin Hall was awarded to

Gallitzin A. Farabaugh, Chambersburg, Penn.

THE ELLSWORTH C. HUGHES GOLD MEDAL, presented by Mr. A. S. Hughes, Denver, Colorado, for the best record in Mathematics (Civil Engineering Course) was awarded to

Benjamin R. Enriquez, Chihuahua, Mexico.

THE GOLD MEDAL FOR CHRISTIAN DOCTRINE in Moral Course A was awarded to Harold P. Fisher, Paducah, Kentucky.

THE QUINN GOLD MEDAL FOR CHRISTIAN DOCTRINE in Moral Course B, 1st Division, presented by Rev. John J. Quinn, A. B., '83, Pastor of St. John's Church, Peoria, Illinois, was awarded to Raymond J. Burns, Pittsburg, Pennsylvania.

THE FITZSIMMONS GOLD MEDAL FOR CHRISTIAN DOCTRINE in Moral Course B, 2d Division, presented by the Reverend M. J. Fitzsimmons, Rector of Holy Name Cathedral, Chicago, was awarded to Evaristo, J. Batlle, Manila, P. I.

THE GOLD MEDAL FOR CHRISTIAN DOCTRINE in Moral Course B, 3d Division, was awarded to Raymond G. Conron, Danville, Illinois.

THE MOONEY GOLD MEDAL FOR CHRISTIAN DOCTRINE in Carroll Hall, First Course, presented by Rev. Nathan J. Mooney, '77, Rector of St. Columkille's Church, Chicago, was awarded to Daniel T. Kelly, E. Las Vegas, New Mexico.

THE GOLD MEDAL FOR CHRISTIAN DOCTRINE in Moral Course B, 4th Div., awarded to James D. Jordon, Scranton, Pennsylvania.

THE BARRY GOLD MEDAL FOR CHRISTIAN DOCTRINE in Carroll Hall, Second Course, presented by the Rev. F. J. Barry, Chancellor of the Archdiocese of Chicago, was awarded to John McD. Fox, Milwaukee, Wisconsin.

THE COMMERCIAL GOLD MEDAL for the best record in Senior Class, Commercial Course, was awarded to George W. Kreer, Chicago, Illinois.

SEVENTY-FIVE DOLLARS IN GOLD, presented in memory of the late Hon. Clement Studebaker, South Bend, Indiana, for debating work, was awarded as follows:

FORTY DOLLARS to Maurice F. Griffin, Toledo, Ohio.

TWENTY DOLLARS to Thomas D. Lyons, Madison, South Dakota.

FIFTEEN DOLLARS to Byron V. Kanaley, Weedsport, New York.

THE BARRY ELOCUTION MEDAL in the Collegiate Department, donated by the Hon. P. T. Barry, Chicago, was awarded to Bernard S. Fahey, Rome, Georgia.

THE GOLD MEDAL FOR ELOCUTION in the Preparatory Course was awarded to Charles H. Joy, Chicago, Illinois.

ST. EDWARD'S HALL.

THE SORIN ELOCUTION GOLD MEDAL was awarded to

Joseph Henry Symonds, Chicago, Illinois.

THE GOLD MEDAL FOR LETTER WRITING was awarded to

Homer S. Warren, Chicago, Illinois.

THE GOLD MEDAL FOR IMPROVEMENT IN PENMANSHIP was awarded to Clarence J. Kelly, Chicago, Illinois.

THE GOLD MEDAL FOR CHRISTIAN DOCTRINE was awarded to Edward J. Connolly, Chicago, Illinois.

THE GOLD MEDAL FOR IMPROVEMENT IN PIANO was awarded to John L. Weist, Salt Lake City, Utah.

THE GOLD MEDAL FOR VOCAL MUSIC was awarded to Robert J. McGill, Detroit, Michigan.

THE ABERCROMBIE GOLD MEDAL FOR GENERAL EXCELLENCE was awarded to Joseph Henry Symonds, Chicago, Illinois.

THE GOLD MEDAL FOR COMPOSITION was awarded to Carlo A. Von Phul, St. Louis, Missouri.

THE SILVER MEDAL FOR IMPROVEMENT IN COMPOSITION was awarded to Joseph V. Prada, Celaya, Mexico.

First Honor Awards.

[First Honors are awarded to students of Sorin, Corby and Brownson Halls who have attained an average of at least 90 per cent for scholarship and deportment during the scholastic year. The first honor awarded for the first year takes the form of a diploma; that awarded for two years of satisfactory work is a gold medal. This medal may be renewed from year to year.]

SORIN HALL.

FIRST HONOR GOLD MEDALS were awarded to Evaristo R. Batlle, Manila, P. I.

Clarence J. Kennedy, Chicago, Illinois (renewal).

Walter M. Daly, Madison, South Dakota (renewal).

Benjamin R. Enriquez, Chihuahua, Mexico, (renewal).

Gallitzin A. Farabaugh, Chambersburg, Pennsylvania (renewal).

Joseph J. Meyers, Carroll, Iowa.

John Duggan Quinn, Scranton, Pennsylvania (renewal).

Michael J. Shea, Holyoke, Massachusetts
(renewal).

Anton C. Stephan, Scales Mound, Illinois
(renewal).

Arthur E. Steiner, Monroe, Mich. (renewal).

Harry W. Zolper, Mendota, Ill. (renewal).

CORBY HALL.

FIRST HONOR GOLD MEDALS were awarded to
James R. Record, Paris, Texas (renewal),
Henry M. Kemper, Chicago, Illinois.

BROWNSON HALL.

FIRST HONOR GOLD MEDALS—none awarded
this year.

SORIN HALL.

FIRST HONOR DIPLOMAS were awarded to
Francis J. Conboy, Wanatah, Indiana.

Thomas D. Lyons, Madison, South Dakota.

Robert E. Proctor, Elkhart, Indiana.

Ricardo A. Trevino, Monterey, Mexico.

John R. Voigt, Jeffersonville, Indiana.

CORBY HALL.

FIRST HONOR DIPLOMAS were awarded to
Francis J. Lonegan, Polo, Illinois.

Telford C. Paullin, Hyland Park, Illinois.

BROWNSON HALL.

FIRST HONOR DIPLOMAS were awarded to
Raymond F. Conron, Danville, Illinois.

Thomas O. Maguire, South Chicago, Illinois.

Edwin A. McDonald, Houston, Texas.

Varnum A. Parish, Momence, Illinois.

John J. Scales, Westchester, New York.

Department Prize Medals.

[Gold Medals for Department are awarded to pupils
of Carroll and St. Edward's Halls who have spent
two full years at Notre Dame and whose department
during the whole time has been unexceptionable.]

CARROLL HALL.

GOLD MEDALS FOR DEPARTMENT were
awarded to Cebert J. Baillargeon, Vincent
J. Brown, Augustin P. Villanueva (renewal),
Mortimer B. Carräher, John McD. Fox, Daniel
T. Kelly (renewal), Edward L. Mooney,
Clarence J. McFarland (renewal), Charles
T. McDermont (renewal), Chas. B. O'Connor,
Aloysius J. O'Donnell, William P. Powell,
Everett S. Robinson, Edward L. Rousseau
(renewal), Gerald A. Shannon (renewal), Paul
A. Weisse.

ST. EDWARD'S HALL.

GOLD MEDALS FOR DEPARTMENT were

awarded to Francis Schick, Juan Gallart, Emil
Frossard, Paul C. Quinlan, Jacob J. Yrisarri,
Walter F. Upman, Lambert J. Weist, Lester
W. Rempe, Edward Yrisarri.

[Silver Medals for Department are awarded to pupils
of Carroll and St. Edward's Halls who have spent two
full years at Notre Dame and whose department has
given general satisfaction.]

CARROLL HALL.

SILVER MEDALS FOR DEPARTMENT—none
awarded this year.

ST. EDWARD'S HALL.

SILVER MEDALS FOR DEPARTMENT were
awarded to Joseph A. Brennan, James A.
Woods, William E. Cotter, Walter L. Smith,
Cassius H. Connolly, Francis J. Krost.

Department Certificates.

[Certificates are awarded to those pupils of Carroll
and St. Edward's Halls who have followed the courses
of the University at least two terms, and whose depart-
ment during the whole time has been unexceptionable.]

CARROLL HALL.

Thomas P. Butler, Bertrand H. Babbitt,
John J. Condon, José L. Cruz, William W.
Duckett, Clarence J. Daly, Manuel F. Del
Valle, Alberto C. Fernandez, John C. Fanger,
Murl F. Genrich, DeWitt Knox, George G.
Knox, Arthur R. Knauf, George M. Kreer,
John E. Kinney, Philip Lucas, Burwell O.
Leftwich, Leo J. Welsh, Chapman H. Mc-
Dermont, I. Thomas O'Mara, Pedro Pardo,
Franklin H. Peterman, John W. Roach,
Herman B. Selden, Carl B. Tyler, Richard
B. Wilson, Clarence J. Walsh, Milton H.
Wallerstein.

ST. EDWARD'S HALL.

Benjamin Roe, William P. Ryan, John R.
Cavanaugh, Thomas B. Roberts, Rollin D.
McCormick, Paul V. Byrne, Louis B. Heeb,
Lester R. Brodrick, R. Elwood Pratt, George
H. Parker, Joseph Hirtenstein, David F.
Lyon, Irving S. Tufts, Raymond A. Connolly,
Francis H. Coan, Edmund E. Krause, Stanley
W. Moebius, Oscar E. Veazey, Robert B.
Sullivan, Simeon L. Kasper, Charles A. Gering,
Clarence M. Shannon, Daniel W. O'Neil, John
Manning, James P. Halloran, Herbert E.
Kranz, John J. Kauffman, Thomas H. Cor-
nell, F. Dickason Smith, Clarence McCauley,
Francis E. Spengler, Alvin R. Frudenstein.

